Analytical Study of the Qurānic Concept of Elegant Word in the Elimination of Hate

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Abstract
The Holy Qurʾān is not limited to the believers but is a source of guidance and a beacon for all people. The Qurʾān and teachings of the Prophet (SAW), even an honest cursory examination of the Qurʾān and the life of Prophet Muhammad, peace be upon him, will enable us to conclude that Muslims are not permitted to fight others based on belonging to another faith. The value of a person should not be judged by skin, status, social or economic status or the color of such measuring instruments as quality is what an individual can do in fulfilling his responsibilities as a moral and social human being and Obligations from God and His creatures, including all plants and animals. According to sociologists, peace is the basic stone of a society based on tolerance. As a result, every member of the society seems to be suffering from narcissism which is against the collective spirit of the society as it gives rise to evils like sectarianism, bigotry, racial and linguistic prejudices in the society. In this paper the importance of elegant word and their impact on society has been discussed in detail in the light of Islamic perspective.

Keywords: Elegant, significance, society, hate, Qurʾān and Sunnah

Introduction

With the birth of human being on this earth, he has been surrounded by worries and sufferings. Anthropologists and geologists believe that about fifty [50] million years ago, living things on Earth used to run everywhere. After completing this stage, man entered another age in another unfamiliar form. Thus, a long period of time and stages. After settling down, the mountains and caves began to feel safe. The construction of houses and civilizations on the left was far from complete. The darkness of the night and the day of the day were spent in the deserts, forests, rocky cliffs and mountains. Coming out of the caves, he began to realize the construction of huts and mud houses for settlement, but was unaware of the well-known and basic features of organized socio-political civilization and modern culture. Beyond, he began to live a life of arbitrariness, selfishness and mischief.[1] In fact, if considered, the civilization of human development in life is closely linked with the diversity of different civilizations and cultures. It is this diversity in life that makes this world colorful, amazing and attracts people to higher goals and objectives. Despite this diversity, there is a fundamental unity between nature and human beings. The Holy Qurʾān contains teachings to awaken the human community-Allah almighty has said in the Holy Qurʾān:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿[2]﴾

"O people! We created you from a male and a female. And we have made you to be easily recognized among the tribes and sub-tribes. Indeed, the most honorable of you in the sight of Allah is the most righteous man. Surely, Allah is All-Knowing, All-Aware".

The above verse lays the foundation for the universal unity of all human beings and it is stated that the purpose of this verse is not only Muslims but all humanity because the Holy Qurʾān is not limited to the believers but is a source of guidance and a beacon for all people. The value of a person should not be judged by skin, status, social or economic status or the color of such measuring instruments as quality is what an individual can do in fulfilling his responsibilities as a moral and social human being and Obligations from God and His creatures, including all plants and animals. The beginning of the Islamic faith and its full-scale prophecy is based on a central principle, the unity of the Creator (God / Allah) and the unity of humanity that He has created. There are basically two sources of knowledge to expand this concept. One of them is the holy book of Islam, the Qurʾān, and the other is the hadiths of the Prophet Muhammad (peace and blessings of Allah be upon him). Islam is the foundation of a culture that is a unique divine sole creator and promotes a strong belief in the existence of monotheism. This Creator gave Islam a synthetic and unified philosophy of life that not only led us to spiritual enlightenment but also to a unique blend of ethics and culture. These are the universal and profound teachings of Islam. As a result, he promotes a universal human culture in a unique way based on mutual love and affection, human solidarity and tolerance, and human equality. That is why our life and its various aspects and the disconnectedness of efforts for the sustainable environment and its resources are a reflection of the process through alternatives.[3]

According to sociologists, mankind, being civilized and like to live together. It cannot be overlooked by the fact that living together in a diverse nation, multicultural society can lead to different classes, religions and communities. Problems also arise because the main reason for the incompatibility between people belonging to different nations and classes is mental differences and regional differences and alienation which leads to differences in people's social customs, habits and attitudes, which is an alternative. We get it in the form of various problems, in which the weaker classes, lower and minority nations are the victims of problems. Due to which the society suffers from imbalance, disorientation and degradation. On the contrary, if all members of the society are given due attention to their status and nations, tolerance and human sympathy are promoted and their problems are solved amicably, then the society can become a cradle of peace and prosperity. Otherwise, when traditional societies begin to suffer from a degeneration in their foundations, the effects of it first appear in human beings and from there they gradually embrace their beliefs and deeds. Nor does he see any side of hope, but his life is wasted on this side of corruption. There are many problems in the present age due to which the peace of the world is missing, so the domination of the people over the resources of the universe and the forces of nature should be in the interest of all humanity if this principle is recognized, accepted and put it into practice, only then will the management of human activities in all spheres (individual, social, cultural and political) be fully beneficial and humanity will begin to live in harmony with each other. According to sociologists, peace is the basic stone of a society based on tolerance. The result is that every individual in the society seems to be suffering from narcissism which is against the collective spirit of the society as it gives rise to evils like sectarianism, bigotry, ethnic and linguistic prejudices in the society.

In this regard, if the Qurʾān is studied carefully, it will be known that Prophet Muhammad (peace and blessings of Allah be upon him) on the basis of this Qurʾān not only gave the world a collective system of justice but also a righteous society based on this system of justice. The establishment of also demonstrated in practice. Even today, if a person wants to live a life of fearlessness, contentment of heart and peace and tranquility with another person, then he has to follow the principles and instructions given by the Holy Qurʾān. There will not be positive impact only on his individual life but also will be on the whole society. History has shown that the use of inappropriate

and hateful words has created religious hatred, sectarianism and sectarianism among the people. Therefore, this cannot be denied that mostly massacre of humanity have taken place on the basis of these racial, linguistic, religious and sectarian divisions not instead of some other prejudices conflict. It is possible to prevent it through dialogue.

The essence of all the teachings of Islam is mutual sympathy and benevolence. While living a collective life in the society, every human being needs the help of another human being, because in knowledge, grace, wealth and ability, each individual is a manifestation of a separate and distinct role. Therefore, it is necessary that every individual of the society May man be compassionate and benevolent so that an atmosphere of peace and prosperity prevails in the whole society. In this regard, the biography of the Prophet Muhammad (peace and blessings of Allah be upon him) is a perfect and complete example for all humanity. He taught and guided by which human beings can prosper. From a political and social point of view, his visit to Madinah is a supreme example of good society. While teaching good manners and good morals, He said: ان اثقل شئی یو ضع فی میزان المومن یوم القیامة خلق حسن [4] *"Surely the heaviest thing in the weight in the book of deeds of a believer will be high morals on the Day of Resurrection"*.

According to the Universal Declaration of Human Rights, the state is responsible for preventing sectarian violence and religious hatred, managing holy sites, religious institutions, places of worship and religious sites, and therefore all religions and sects. Protecting places of worship as well as their followers is part of the rights of citizens. According to the law, everyone has the right to freedom of expression, but care must be taken to ensure that the religious sentiments and feelings of others are not harmed or injured.

In fact, one of the basic teachings of Islam is that there should be equality and equality among all human beings. Many incidents in the history of Islam with reference to the biography of the Prophet Muhammad (peace and blessings of Allah be upon him) have proved that he set a high example of justice, equality and equality which is a beacon for the people till the Day of Resurrection. - He strengthened the foundations of the religion of Islam through AL-Mawakhat Madinah. AL-Mawakhat wrote about religious freedom in Madinah that although their religions were different, they would not interfere in each other's religious affairs. [5] - للیھود دینھم وللمسلمین دینھم *"The Jews have their own religion and the Muslims have their own religion"*.

This is the golden rule of Islam, which gives religious freedom to everyone and forbids non-Muslims from forcibly converting to Islam. No one can be forcibly converted to Islam, as the Allah almighty says: [6]-لَا إِكْرَاهَ فِي الدِّينِ *"There is no compulsion about religion"*

According to the above verse, the followers of any other religion cannot be forcibly converted to Islam, and moreover, they are forbidden to insult the founders of other religions, their leaders and their deities, and to use obscene words for them. Allah almighty says:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ

"[7] *And do not curse those whom they worship besides Allah, for then they will pass through ignorance and disobey Allah. Then they will return to their Lord, so He will inform them of what they used to do"*.

It is clear from this verse that the false gods of the disbelievers should not be abused in spite of the rejection of disbelief and refutation of falsehood while preaching the truth, because the disbelievers do not consider themselves to be false. If you curse, they will curse your true God. As mentioned in a hadith, the Messenger of Allah (peace and blessings of Allah be upon him) said:

عن عبدالله ابن عمر و بن العاص قال: قا ل رسول الله ﷺ من الکبائر شتم الرجل والدیه قالوا یا رسول الله ﷺوهل یشتم الرجل والدیه ؟قال نعم یسب ابا الرجل ،فیسب اباه ویسب امه فیسب امه -[8]

"It is narrated from Hazrat Abdullah bin Amr bin Al-Aas that once the Holy Prophet Muhammad (peace and blessings of Allah be upon him) said to the Companions: One of the major sins is that a person abuses his father. The Companions asked: O Messenger of Allah Whom insults his parents? The Holy Prophet said to him: That the person who insults another parent should understand that he insults his parents".

In the same way, Allah comforts Muhammad (peace and blessings of Allah be upon him), the Messenger of Allah, on the denial and denial of the disbelievers, saying: O Muhammad (peace and blessings of Allah be upon him)! Do not be discouraged by the denial of these people and do not create hatred in their hearts for them because the glory of the Prophet Muhammad (peace and blessings of Allah be upon him) is very high. Allah says (interpretation of the meaning):

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ[9]

"And if they deny you, then those before you also belied. Their messengers came to them with clear signs, scriptures, and a book that spreads light". Many Prophets and Messengers before you have been denied by their people, even though they came to them with clear proofs, scriptures and books. The last verse of Surah Al-A'la mentions the scriptures of Abraham and Moses, while the three inspired books (Torah, Psalms and Gospel) are mentioned several times in the Qur'an:

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَئِكَ هُوَ يَبُورُ[10]

"Whoever wants to get honor, then all honor is in his possession. The pure word ascends to him and good deeds lift him up. And (as for) those who plot evil, they shall have a severe chastisement, and it is their plot which shall perish".

The closer a person is to Allah, the more he will be punished, honored and respected. On the contrary, the farther a person is from Allah, the more he will be humiliated, no matter how honorable and wealthy he may seem in the world. The same subject is stated in Surah Al-Munafiqun.[11] وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ *"And honor belongs to Allah and His Messenger and to the believers, but the hypocrites do not know".*[12] اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ *"Good things goes to him"* Every good thing, every good idea, every good invitation and good sermon is like "Kalima-e-Taiba". The commentators have written that "الْكَلِمُ الطَّيِّبُ" means remembrance of Allah, supplication, recitation of the Qurʾān and words of knowledge and advice. Therefore, "faith" is also a good word. Obviously, if an idea is expressed somewhere, it will be impossible to express it in the form of a "word". In any case, every word of God (the pure thing) has the gift of elevation and thus every word of God is presented to God, but it also requires hard work and effort to make this ability of exaltation fruitful. That is why it was said in the Holy Qurʾān: وَالْعَمَلُ الصَّالِحُ يَرْفَعُه*"and good deeds lift him up"*. That is, Eeem'an, belief, good thoughts, good ideas and good intentions alone will not achieve the desired results unless they are accompanied by hard work and perseverance. It is as if faith and righteous deeds are inseparable from real success. وَالَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ *" And (as for) those who plot evil, they shall have a severe chastisement"*وَمَكْرُ اُولٰئِكَ هوَ يَبُوْرُ *"and it is their plot which shall perish"*.In the same way, to participate in such gatherings where the words and deeds of Allah and His Messenger are ridiculed and the Islamic teachings are being ridiculed and considered as common talk, then there is an emphasis and guidance to the believers. It has been said that they do not get entangled with the

people of ignorance , but they give up their objections and not going to such occasions. In the Holy Qurʾān, the guidance is from God:

[13] وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا۔

*"And the servants of the Most Gracious are those who walk humbly on earth, and when the ignorant address them, they speak of peace".*According to the commentators, the meaning of ignorant here in Arabic is not illiterate or ignorant man, but it means a rude and enraged person who descends into ignorance and treats a noble man with contempt. The second attribute of Ibad-ur-Rehman is that when he sees that the ignorant and ignorant people want to confuse him in any discussion instead of understanding and influencing him, by doing so, they greet them and take their own path. Because such a conversation or discussion is not expected to be anything but a waste of time. Therefore, a sensible and reasonable person should try to explain his point to others in an appropriate manner, but when he realizes that his addressee does not want to understand the point intentionally and even if he wants to get involved in any discussion, he should separate yourself from such a situation without creating a bad mood. In the same way, while describing the attributes of the believers, Allah Almighty has said: [14] وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا *" And those who do not bear false witness, and when they pass by something unjust, they pass by it with dignity".*

It should be remembered that apart from preaching the religion, one should also work as gently as possible in other religious and worldly matters. I also urged Moses to be gentle and polite in his conversations with Pharaoh. And while sending Aaron to Pharaoh, Allah has instructed him to speak gently. Allah says (interpretation of the meaning):[15] فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

Translation:(Then speak to him gently, perhaps he will accept the admonition or fear the Divine torment).In the above verse, Allah Almighty sends His chosen servants and the Prophets of the time to a great disbeliever and arrogant man and urges him to speak kindly to them. So how important is it to speak kindly to ordinary people? When this verse was recited in front of Yahya bin Mu'adhrah, he began to weep and said: (O Allah) this is kindness to your servant who says: That I am a lord and what will happen to your kindness to the servant who says that you are the only god, supreme lord ? What will be the sign of your gentleness who says: Glory be to my Lord, the Most High.

The above verses and blessings were related to special occasions that should be done whenever the occasion arises, otherwise Islam would have commanded all people to behave in a polite and courteous manner even in general circumstances and occasions. As there are many verses in the Holy Qurʾān. For example: In one place there is guidance from Allah. The Qurʾān urges all human beings to speak with kind words, so Allah says (interpretation of the meaning): [16] وَقُولُوا لِلنَّاسِ حُسْنًا **Translation:** And speak kindly to the common people. In another place in the Holy Qurʾān, Allah Almighty says: [17] وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا *" And speak to them reasonably softly".*In the light of the above verses, it has become clear that truth-telling also has a style. If you follow it, you wonder what the Islamic teachings are and what is happening in the society? There is a need to talk to all human beings in a very polite and gentle manner according to Islamic teachings.Similarly, the Prophet (peace and blessings of Allah be upon him) said in a hadeeth [18] يا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ وَمَا لاَ يُعْطِي عَلَى مَا سِوَاهُ۔

Translation: *Verily, Allah is the All-Mighty, the All-Merciful and he is gentle, and he bestows his blessings on this which he does not bestow on harshness, and similarly, he bestows blessings which he bestows not on anything but gentleness.*

In Another place it is mentioned in the Hadith. **Translation:** Umm Al-Mu'minin It is narrated on the authority of Hazrat Ayesha Siddiqa (may Allah be pleased with her) that the Holy Prophet (saw) said:

Whatever is soft makes it beautiful and whatever is softened makes it ugly.[19]- In the above-mentioned hadith, he described gentleness and ease as an adornment and further said that anything or a person which is devoid of this attribute is defective. Just as the Prophet Muhammad (peace and blessings of Allah be upon him) called for the adoption of good manners, which includes treating one's companions with kindness, gentleness, and making matters easier and simpler, He has commanded us to renounce evil, to abstain from immorality and evil. Therefore, it is necessary for a virtuous Muslim to have the virtue of not only following the Sunnah of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and his Sharia, but also inculcating it in his life and inculcating it in others. And success in the Hereafter will be achieved. It is also a fact that almost every civilized nation in the world has a tradition of saying one or another phrase of respect and love during a meeting and addressee familiar and happy. Use words like good night, good morning for meeting time in the morning, evening and night. But in Islam [salam] is the privilege and dignity of Muslims. From the very beginning, the comprehensiveness, superiority and importance of "Salam" has been acknowledged. There has been a lot of emphasis on its promotion even in the time of the Prophet Muhammad (peace and blessings of Allah be upon him), which is still the motto of the Muslims till the Day of Judgment. They greet each other when they meet and it was further emphasized that in response to the greeting they should not only utter the word but also use better words. In the Holy Qurʾān, the guidance is from God, Allah says:

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝[20]

"And when you are greeted with a greeting, give a good answer or return the same words".

In the previous verse, it is commanded to greet one another, because greeting is a sign of good interaction. Answer something better than what you have said, and if you can't do it, at least revise the same. May the atmosphere of peace and prosperity prevail? In this regard, the biography of the Prophet Muhammad (peace and blessings of Allah be upon him) is a perfect and complete example for all mankind. By following, human life can be enriched. From a political and social point of view, his visit to Madinah is a supreme example of good morals. While teaching good manners and good morals, he said:[21] ان اثقل شئی یو ضع فی میزان المومن یوم القیامۃ خلق حسن *"Surely the heaviest thing in the weight in the book of deeds of a believer will be high morals on the Day of Resurrection".*

In this regard, it should be borne in mind that the life of the Prophet Muhammad (peace and blessings of Allah be upon him) was not limited to instructions and commands, Muhammad (peace and blessings of Allah be upon him), was not only tolerant, patient, grateful and virtuous but also proved by practicing in his life.He himself showed as a big examples of good patience, tolerance, forgiveness, moderation, equality, peace and security, moderation and enlightenment. [22] In spite of the harsh words, ill-treatment and extreme persecution of the people, he did not get angry or resentful at them. The Jewish great scholar Zayd ibn Sana'a became a Muslim by seeing this big quality and was martyred in the battle of Tabuk.[23]

Conclusion

Islam is a complete system of life. In Islam, where worship, affairs, good manners, mutual attitudes, good manners and morality are of primary importance, religious, moral and family and social values given by Islam are of key and fundamental importance. If it is said that Islam and high moral values are inseparable, then it is not unreasonable. The Holy Qurʾān has highlighted human greatness and dignity in the best

possible way. He has pointed out the basic rights of everyone from the etiquette of meeting to the best of one's ability. He is the guarantor of goodness and exhorts to avoid all the vices that cause social evil.

There are certainly verses in the Qurʾān that permit force, but they are often cherry picked without providing the above context. The logical conclusion one arrives at when reading these verses is that Islam teaches and encourages Muslims to love all people including those of different faiths. In essence, the Qurʾān does not teach Muslims to fight non-Muslims, but to fight religious intolerance.

Muslims believe in justice and therefore believe that criminals should be treated justly and be given the chance to reform. One of the Five Pillars of Islam is zakah, which requires all Muslims to give away a percentage of their wealth to help the poor, to ensure a level of justice and equality. This principle should be applied to the treatment of criminals.

The last Prophet, Hadrat Muhammad (SAW), sent as a moral teacher for the completion of the religion. Your message, your Shari'ah and your religion are the bearers of good morals and high moral values. In this regard, good morals, high moral and social values are of fundamental importance in Islamic society. Therefore, in the light of the above arguments It can be claimed that a society in which the foundations of Islamic civilization and culture, such as compassion for the little ones and respect for the elders, respect for the rights of neighbors and relatives, life , respect for each other Protecting one's reputation, respect for one's own religion and creed, as well as the feelings of followers of other religions and sects, the spirit of sharing each other's pain, gentle temperament and gentle speech, good manners and the word of goodness, brotherhood, if there atmosphere is equality and benevolence, there will be peace, tranquility and economic prosperity and the society will develop, otherwise the society will be in a state of decline, chaos and insecurity.

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